2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

539 326 714 301

At the dance the warriors wore their full war-dress. Those who had the head-ring wore a little bunch of black feathers sewn together and attached to a skin and looking like a lion's mane, which came out from under the head-ring on the neck, and they tied a strip of other skin over their eyes. Those who had not the head-ring had their heads completely covered and at the side of their face they put rosettes of feather ends so that the head-dress should not hide their sight. The head-dress was of birds' black feathers, especially ravens; they took out the quills so that they were soft and they sewed them together on cowhide, the man's head resting on the skin. On the body and arms they wore a white skin of goat-hair, or a white belt with long hair, and twisted strips of skin reaching to the knee at the loins. The belts were made from the skins of white goats which had long hair and they stitched them. Round the loins they had whole skins of kids both front and back. Some tied *isinkondo*, hides made to look like a tail, at the back. In their ears they had *iricaro*, earrings of ivory, or sometimes of bone or wood. Truly they looked as terrifying as wild beasts when they stood up. So they ornamented themselves. The oldest of the men stuck a tail feather of a crane in the skin strip above the eyes.

539 328 535

When the dance had begun the women rose to help the men. The Paramount's wives and wives of the men of standing wore the claws of lion and leopard on the top of their hair combed up on the crown and round the neck along with other beads. Ordinary women also wore beads on their heads and necks. All looked very well. Both men and women sang the dance songs and danced. The men spread out in a circle round the edge of the space; the women faced the men at a distance or perhaps they put them in the middle of the ring. All sang, the women commencing, the men joining in or responding. The women had little sticks or reeds in their hands shooting high up. Others came forward and went into the middle of the circle or half circle, and went singing and dancing and shaking their sticks and thrusting out their necks.

539 326

When the dance was over the herald told the army to scatter to their villages until the provisions and snuff had been prepared, and on such and such a day they were to gather again in the Paramount's village. On the day of the gathering of the army they brought their dress and food, the sections dressing as they were in the kraal. The herald called again, '*Uyezwa na*', 'Do you hear?' '*Utsho njalo yenkosi, uti, Ayihete*', 'Thus saith the Paramount, fall in.' Then all the sections stood up, each by itself but now joined together in close order, shields and spears raised above them. Then the chief *induna* or someone else who had been chosen told them the enemy stockade which it was proposed to attack, and the plan of campaign. When the sections had heard, they began to march out of the kraal one by one.

The whole day the sections had been kept in the kraal, no one was allowed to go to a house and say good-bye. Those outside were not allowed to greet the warriors inside. Children were kept out of the way, lest they should greet their fathers as they went out to war. If a man was greeted as he went out to war, the fear was that he would not come back but would die there.

When the army went out in the evening near sunset it slept near the

7: Hodgson G-5 (1926) 1933 FR5 Ngoni FR5
Maravi FR4

M 273

The third day is known as *tsiku lakupola*.[1] In the morning more *chimera* is pounded and added to the *mkaka*, which is boiled again to make it frothy. The process is repeated in the afternoon, and the *mkaka* is left for the night.

The fourth day is called *tsiku lasakanduka*, the day of mixing. Early in the morning more *chimera* is pounded and cooked separately. When the *mkaka* is boiling well, the *chimera* is poured into the big pot. Then a girl cooks *nsima ya lipoko* (bean porridge) while her mother strains the beer. Later in the afternoon they pour the beer from the big pots into the smaller pots, which are then put on one side. As soon as it is cool enough they taste it, and when it is quite cold they taste again.

The fifth day is *tsiku lakumwa mow*, the day of drinking the beer. At early dawn it is tasted again, and after the *nsima ya lipoko* has been added it is well stirred. It is now quite strong and is called *mow*, the ordinary name for beer.

On the sixth day it is still called *mow* and is good for drinking. On the seventh day it is known as *mimla* and it is not so palatable; and on the eighth day—in the *mbwande*[2] stage—it begins to go bad. It is usually consumed by the end of the sixth day; but the woman who has made it always pours a little into a small pot, which she hides away and preserves for the benefit of her husband and herself.

2. *Iron Smelting* (*Chuwa*).

M 326 [754] [847]

When a man wishes to make a furnace he first consults a doctor (*sing'anga*). The *sing'anga* puts medicine in a stripped maize cob, and instructs a small boy to throw it at a pregnant woman. This causes her to have a miscarriage the same evening. The abortion is buried in a refuse heap in the usual manner[3]; but the doctor digs it up at night, mixes it with medicine known as *mkungu* (lit. a thief), and burns it in a hole in the ground. The furnace is then made by working the clay into a wall rising above this hole; more *mkungu* is poured on to it, and a fowl is killed and also thrown on to it. If the fowl falls so that its head points to the north, the furnace is no good, and another one must be made the following month in a different place. The fowl is then plucked, roasted whole without being gutted, and eaten with their *nsima* (maize porridge) by the people who have made the furnace. Strict continence must be observed by all the workers during the process of smelting. When the hoes have been made, some are given as compensation to the woman who had the miscarriage, but she is not supposed to know the reason for the gift.

M [262] [834] [431]

3. *Implements of War.*

N 714 ● 281 000

The Angoni carried shields or *visyango*, made of oxhide. Down the centre of each *chisyango* runs a bamboo stick, to the top of which is fastened a *msila* or binding made from the fur of the genet cat (*msiri*). The stick is kept in place by cross-pieces of hide known as *matoto*. Each side of the shield outside the *matoto* is called the *nguapa*. Their favourite weapon was

[1] *Ku-pola*, to get better.
[2] *Ku-bwanda*, to be rotten.
[3] *Cf.* H. S. Stannus, *Journ. Roy. Anthrop. Inst.*, 1910, vol. xl, p. 311.

7: Hodgson G-5 (1926) 1933 FR5 Ngoni FR5
Maravi FR4

N 411 Their favorite weapon

the *nyakuta* or throwing spear, the shaft of which was made of *mzaka* or *mzapani* or other hard wood. The head is bound to the shaft with copper wire; part of an ox tail serves as a grip; and at the top is a plume of goat's hair known as the *chowa*. Battle axes were also used. Round his waist the warrior wore a *mipepe*, or kilt composed of strips of skin of leopard, wild cat, monkey, baboon or sheep—some of them straight, and others plaited and twisted. In lieu of a *mipepe*, a sporran or *chitewe cha ku mato* might be worn in front with a similar covering styled *chitewe cha ku mbuyo* behind. These were generally made of serval or other wild cat skins. *Njiwiri* or garters, consisting of strips of goat skin threaded with iron bells also known as *njiwiri*, were worn below the knee; and *mitobwo* or earrings of lead completed the fighting man's attire.

N 914 281

M 411 825 [824] [361] M 714

The Achewa also carried battle-axes, but they relied mainly on the bow (*uta*) and arrow (*mpaliro*). The favourite wood for the bow was *mudzuwa*, and the bowstring or *msinga* was made from the skin of Sharpe's steinbuck or another small antelope. The barbed head (*nchelo*) of the arrow is bound to the *bano* (shaft of *bango* reed) by *bwazi* string cemented with the sap of the wild fig tree. The fork at the butt end is known as *ntewa*, and is protected by a binding of *bwazi* string called *kwiri*, which is also the name for the hair of an elephant's tail. Chiefs displayed a battle headdress styled *nyoni*, consisting of the feathers of the turaco, coucal (*vide supra* VIII, 2) and other birds sewn on to a pad of goat skin. An *zabwa*, or band of cowrie shells, was frequently worn round the forehead.

/9 cont'd/

224 the hunt walks in the middle of the line, with a responsible person posted on each flank. A started animal, if not shot by the guns, usually turns to run parallel to the line of hunters, who hurl spears and knobkerries at it, and send their dogs after it. The chances of escape for a hunted animal are fairly high. Animals are also trapped, usually with a piece of meat tied to the muzzle of a gun. Hunting with nets is sometimes undertaken in the wet season. Rats are caught in small conical traps baited with beans. The rat chews through a piece of string and releases a green stick, thereby strangling itself.

[714] Shields, once the pride of the Ngoni armies, are not carried on hunts and are infrequently seen.

VI

291 [177] It is only the old men who still wear skin garments, and then only as additions to European style clothing. Men are dressed in khaki shorts and shirts, long trousers, cast-off European clothing, or clothes brought back from the army. Often two shirts are worn on top of one another. Women wear a blouse, a skirt tied on a tape, a cloth wrapped round on top of the skirt, and a small cloth tied [854] round their waist. If carrying a baby, the cloth supporting the child is slung over the left and under the right shoulder, and another cloth may be wrapped round the woman and child under her armpits. Dresses are also worn, and sometimes a singlet under the blouse. Shoes are less common for women than for men. Men /10/ wear a [177] variety of European style hats, but women wear only embroidered cloths or berets, or in the case of poorer women, plain bands of cloth.

Children go naked, or may be draped in whatever garment, of whatever size, happens to be available. If the money is there to pay for them, boys are dressed in shorts and shirts, and girls in little dresses.

304 [178] In the old days, every adult had slit ears, but this custom has died out. Women nowadays pierce their ears if they wish, and it is sometimes difficult to distinguish between a small slit made as a